Actually we must keep in mind, that the Hottentots have borrowed a great deal from the gestures of the foreign peoples in their present surroundings. Their receptivity for foreign things is great. When this is considered, the number of gestures which can be considered original because they are unique or dominant among the Hottentots, is greatly reduced. As a gesture of affirmation, they usually throw back the head slightly at the same time shutting the eyes. This is frequently observed, especially among the women. 201 [177]

Negation is expressed in a careless manner by an inarticulated sound with the mouth closed. The sound resembles a short, light cough, only it is voiced somewhat with a notable rise in tonal level at the beginning and a fleeting fall at the end.

They themselves call an expressive gesture of astonishment *//a·mana·m (from *//a/m - covering to hide and ams - mouth). For this gesture they cover the mouth and the entire lower half of the face with their hand flat and turn the head to one side, at the same time raising the eyelids. Lifting the upper eyelids (without raising the eyebrows), which I often observed during a conversation whenever there was a sudden dawning of recognition or awakening of interest, can only be designated here as a common human mode of expression. 201 152

Shame cannot be recognized by a blush because of the fawn-colored character of their skin. Bending the head sideways and covering the face with the elbow is a frequent manner of expressing the feeling of shame.

I found a gesture of repugnance or strong dislike very marked among the women. The face is turned to one side and slightly tipped backwards from the person against whom the gesture is directed. The eyelids droop limply, the mouth is distorted into a snout, the upper lip coming quite close to the nostrils as though to plug them up. Using the same gesture, called ǂnam, a person who has overeaten turns aside when food is offered to him.

It is no longer possible to decide whether embracing and cheek kissing as a tender gesture of greeting is original among the Hottentots or a gesture they have adopted. An old woman embraced and kissed one of my young companions with feelings of joy, when he [184] returned to her dwelling after years of separation. She summoned other women and couldn't express her joy sufficiently. Her eyes were too deeply encased in wrinkles for me to see if she was weeping. One may probably consider weeping as an expression of joyful emotion a

form of expression that also belongs to the Hottentots, as they have their own designation for it: //ha·ru. 201 152

Two women reached the opposite end of the scale of emotion and one of them sought me out to bandage her. In a fight her opponent had bitten her across the nose, in the neck and on the thumbs. 578 152

D. Nourishment

Let us now leave the Hottentot's body and observe what kind of care it receives in health and in sickness. A race that restricts itself to gathering the plants necessary to existence that grow wild in nature without having been led by the meagreness of this means of subsistence to attempt agriculture, is certainly at a low cultural level. Even where water lies right under the surface in river beds and may be reached by digging, and where fertile flood-lands with dried silt left by the river make gardening possible, as has been done by white men, the Hottentot has not been able to force himself to work systematically. Here and there they enclose a little piece of land with brush, call it !hana·b and plant in these "gardens" calabash gourds, aba·s, which they hollow out for butter jars, or they plant gourd fruit, b(e)ri·tsa!mab, an edible fruit, which is green with white spots and the size of a child's head, but they are quickly bored by such activity. At any rate it is only thanks to the constant influence of the missionaries if the Hottentot persists with his garden at all. 231 [222] [312] [415] [797]

From home training he knows only three activities that provide his food: gathering; hunting; and cattle raising. Later we will see how he has more or less perfected the two latter activities. Right now we will consider how he transforms the raw products, which we may assume as given, into food.

I. Animal Food

Animal food is supplied by the sea to the coastal Hottentots. Seal meat (cf. p. 41 ff.) [185] provides a highly-prized roast, especially when it is strong. The fat is not valued as highly, but it is still eaten. At the time of the seal hunt the coastal dwellers will go anywhere to get the offal. They even go out seal hunting 225 [262]

5: Vedder M-5 (ca. 1910) 1928
FX13 Hottentot FX13
NAMA

11. To the description of the somatic peculiarities of the Nama may be added a description of the psychic characteristics. The Nama is above all an emotional being. It is not difficult to rouse him to transports of joy and he who is able to rouse his joyous instincts has won his heart. In this state the Nama is willing, kind and hospitable; he will share his last crumb with his visitor and reveals clearly that he is indeed capable of noble sentiments. In this state, too, he is susceptible to religious impressions and the indiscrimination with which he surrenders to his emotions makes him an easy victim and a ready follower of visionaries. It need scarcely be added that dreams, visions, supernatural voices, etc., are fruitful seed in minds of such psychological structure. 152

12. On the other hand, when under the influence of disagreeable passions the Nama presents an altogether different and almost unrecognisable aspect. He is then sulky, unapproachable, impudent, faithless, unmerciful and cruel.

13. Both in his good and bad moods he is impelled by the desire to play the great man, to earn as much as possible with the least exertion. Yet he consumes his earnings in the most uneconomical manner and loves to preen himself in the grandest of attire. 156

14. Contrary to the descriptions of the older historians, the Nama is nowise slow of thought. He knows how to use his senses and he is able to translate for his use with great rapidity of thought, whatever his eye, ear and sense of smell have communicated to him. As far as rapidity of thought and imagination are concerned, the Nama takes the first place in South West, leaving the Hereros, Berg Damaras and Ovambos, even the so-called Bastards, far behind. He is musical, but the beauties of nature make no impression whatever on him. He is a great teller of tales and listens *to tales with great attention, but for* the past history of his people he has little interest, preferring a foreign language to his mother-tongue. 153 517

15. Will power, which gives character its type and reliability is but slightly developed in any of them. Principles count for little and a Nama will never fall back on a principle to explain his actions. It may be taken as an axiom that when the Nama acts under the influence of his agreeable instincts, the good qualities of his nature become evident in a surprisingly beautiful manner; but when he acts on his disagreeable impulses he can no longer be trusted and is capable of quite unsuspectedly evil actions. 152

H. Schinz, with whose judgment of the Nama I agree, writes of them: "They have their virtues and vices like every other people, but in order to judge them, we must descend from the pedestal of civilisation, often so artificial, and place ourselves in their past, their environment and 181

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

out of their villages with their women and children, until there were about two or three hundred of them, men, women and children, in and about the Fort. 728 159

After a short while Gogosoa himself, chief of the Goringhaiquas (Capemen), came with the request that he too wished to lay down his weapons together with Chief Chore. And now the Fort became so crowded that there was scarcely room to stand.[37]) Then at the command of Governor Riebeeck a whole cask full of brandy, with a wooden cup in it, was put down in the midst of all the Hottentots. Everyone now began to make good cheer, and to enjoy himself by drinking heartily. The women, too, who were all squatting down with their children, swilled down the brandy like water; although some, out of innocence, drank nothing at all, and others only a little. 728 [622] 728 273

When the men began to get giddy and their legs to stagger, so that often they fell to the ground, about two or three hundred pieces of tobacco, each an inch wide, were flung amongst them by handfuls to be scrambled for. Whereupon there ensued such a great clamour and din amongst them that they almost drowned all hearing, and the ringing of the ears became scarcely tolerable. Their uproar was no less violent when after that the same thing was done with bread. After all this scrambling was over, and they had drunk themselves full and were tipsy with the wine, they began to dance and jump about continuously with strange gestures and in a peculiar manner, almost like the bakers over here work the dough in the trays with their feet, by stamping, now with the one foot and then with the other, their buttocks sticking out, and the head always inclined on the one side to the ground. The women were no less jolly during the dancing of the men, clapping their hands and all along singing the self-same song of *ha, ho, ho, ho*, for wellnigh two hours on end. The sound of this singing and handclapping of the women could easily be heard a gunshot away from the Fort. They shout loudly and make an uproar in the same way at night, whenever they observe the approach of some wild beast like the lion or leopard, so that the beast, terrified by the unfamiliar din, slinks away. 728 152 728 535 [533]

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37) The description that follows agrees fairly closely with the account given in D., May 6, 1660.